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THE
AMERICAN
BAPTIST MAGAZINE.

Vol. 12. August, 1832. No. 8.

MISCELLANEOUS ARTICLES.

THE EFFECTS OF THE GOSPEL EVINCIVE OF ITS
DIVINE ORIGIN.

JEHOVAH has never required man to believe that any messenger or message came from him without furnishing suitable evidence. When Moses was sent to the children of Israel for their deliverance, he carried credentials with him. The Almighty chose to give signs by which they should know that his servant was acting under divine direction. How could he better convince them of this, than by connecting his own power with the doings of Moses, than by causing miraculous results to follow the use of the most simple means. There was nothing in casting down a rod to make it become a serpent, or in putting the hand into the bosom to make it leprous, or to remove leprosy. That such results followed actions so simple was evidence sufficient that God was present, and that Moses was commissioned from heaven. When the Israelites were to be convinced that the words of Elijah were to be regarded as coming from their king Jehovah, fire was sent down upon the altar which the prophet had built, and consumed the sacrifice. This being done in connection with the use of means by Elijah, showed most conclusively that he was a true prophet. The Saviour also exhibited the most striking evidence of his divine mission. The blind saw, the dumb spoke, and the dead were raised. Well might he say "The works that I do they testify of me." He ought to have been believed for his very works' sake. The Jews were indeed without excuse, were highly criminal in rejecting such testimony; but perhaps

not more so than thousands at the present day who reject evidence of a similar kind. If the age of miracles be past, does not the message of God, his truth, lay claim to the production of extraordinary effects upon the hearts of men? 'Is not my word like as fire, saith the Lord, and like a hammer that breaketh the rock in pieces?' The word of God is declared to be 'quick and powerful;' 'perfect, converting the soul;' to 'come in power and in the Holy Spirit;' to be 'spirit and life;' 'the power of God;' 'the sword of the Spirit.' Men are said to be 'born again by the word of God;' 'begotten through the gospel;' 'made clean' &c. It is indeed the professed object of all the means of grace to make men new creatures, to change their hearts. Is this object accomplished? Prove that it is not, that no immortal souls 'are purified in obeying the truth through the Spirit,' that the Gospel is never accompanied with a divine energy; and you sweep away its foundation. But if it is, then there is as much evidence furnished that the gospel is from heaven as ever was furnished by miracles, that individuals were messengers sent from God. Just in the same way are the claims of the inspired volume, and of all the means of grace to a heavenly origin supported, as were the claims of Moses, Elijah, and other servants of the Lord, that they were acting under the direction of the Most High. It never was by human energy that miraculous results were made to follow the use of means. It was not Moses, but Jehovah that changed the rod into a serpent. It was not Elijah that wrought wonders, but God through him as an instrument. It was almighty power in the time of Christ that opened the eyes of the blind, healed the sick, and raised the dead; and now it is the Holy Spirit that changes the heart, making truth effectual to the conversion of souls. Finite beings could never produce penitence for sin, could not create men new creatures in Christ Jesus, make the prayerless pray, and the enemy of God his friend. In perfect accordance with the miracles wrought through the messengers of God, is it for his message to give evidence of its divine origin by being made productive of extraordinary effects, effects which are seen in every part of Christendom, and by means of which, the religion of Christ is continued on earth.

It is indeed, the extraordinary power which accompanies the gospel, that distinguishes it most strikingly from the ethics of Socrates, Plato, and Seneca, and every human system of morality. Take away from it this divine energy, this making men new creatures, and you take away from it what it claims; you make it a mere human thing, shorn of its glory; you remove the beautiful harmony which now appears in the whole system of grace. The messengers of God stood separated from other men by the power received from heaven; and the message of God, his book, must forever stand distinguished from all other books, by the influence it is made to exert by the Spirit upon the soul.

The gospel has ever given evidence of being accompanied with divine efficiency. It was furnished on the day of Pentecost when hundreds, upon hearing a crucified Saviour preached, were pricked in their hearts and exclaimed 'What shall we do!' men who could view unmoved the place shaking, the appearance of cloven tongues, who could scoff at miracles. It was strikingly exhibited in the conversion of Paul, of the jailor, and of multitudes in the time of the apostles, and perhaps it is no less strikingly exhibited at the present day, in the deep anxiety, the humbled look, the softened heart, the change of character.

Such effects are peculiar to the gospel. No other system of precepts, or of doctrines, ever did or can prove effectual to the conversion of souls. Aside then from the character of the communication, the fulfilment of prophecy, and the other abundant testimony in favor of the authenticity of the scriptures there is evidence accompanying the gospel sufficient to substantiate its claims to a divine origin, evidence which cannot be concealed and those who reject it, do it at their peril. But this evidence can and ought to be vastly increased. This may be done in two ways which are intimately connected with each other—the one is the faithful use of the means of grace, and the other the exemplification of religion in our lives. Was Moses informed how he could give proof of his divine mission, what he might do that would be productive of miraculous results; so are we informed how we may be the instruments of converting souls, of increasing witnesses to the truth; and had he neglected to use the means appointed to convince others that God had sent him, would he not have been highly criminal? Indeed, a solemn responsibility rests upon Christians even in regard to the opinion which shall prevail respecting the religion of Christ. The means of grace are entrusted to them, and Jehovah is ready to show that these means are of divine appointment by accompanying their faithful use with a divine energy. But we cannot use the means of grace faithfully without being conformed to the image of Christ, and having our thoughts and conversation in heaven. We must derive our enjoyment from God, and have the Holy Spirit dwell in us, if we would teach transgressors the ways of the Lord, and see sinners converted unto him. A desire must be felt for the salvation of souls, or we cannot pray in faith for their conversion. Religion must be exhibited in our lives, or our exhortations to the impenitent will be of little avail.

While we rejoice that so much evidence is furnished that the Bible is the word of God by the effects produced, it is lamentable that there should be a single professor of religion whose conduct does not evince a change of heart. Better would it be for the cause of Christ if men were cold, or hot, made no pretension to religion, or were devoted to the service of God. A lukewarm professor of religion, so far from being a witness to

the truth, gives his testimony against it. He is a stumbling-block in the way of sinners, is doing much to make them Infidels. He has declared that the love of God has been shed abroad in his heart, that he has been created anew in Christ Jesus, that his affections are set on things above; but he appears to be as much attached to the objects of earth as ever. No indication is given that he is crucified to the world, dead to sin, and that he is hungering and thirsting after righteousness. He does not exhibit the fruits ascribed to the Spirit. He pretends indeed to be a converted man, but exhibits no difference of character from that of other men. It is therefore concluded that it is a mere pretence, and perhaps it is with him, but the conclusion is carried further, and from the conformity to the world of one single professor of religion, it may be inferred by some that no divine power accompanies the gospel, that there is no such thing as a change of heart, that all religion is a mere pretence, and consequently, that christianity is an imposition. Indeed it becomes a serious inquiry what influence we may be exerting, whether while pained in view of error and infidelity, we may not be contributing to their increase by inconsistency of character. However well convinced the true penitent may be that the gospel is divine from what he has felt in his own bosom; others will form their opinion of its origin, not from his experience but from observing the conduct of christians. The world is to be convinced of the reality of religion, not by the powerful array of arguments which may be produced on paper, but by witnessing the effects of the gospel upon the hearts and lives of men. If then we would have irreligion and error banished from the earth, and would see the opposer, the unclean, the indifferent, the moralist, the self-righteous, and men of all characters, brought to repentance, made to think and feel alike, prepared for one society and one employment, prepared to serve God and enjoy him forever, let us be holy in our lives and faithful in using the means of grace. True, as the Jews ascribed the miracles of Christ to Beelzebub; so may some at this day ascribe the effects produced by the Spirit of God to something else than the real cause. But should every christian let his light shine, and, taking the sword of the Spirit, be a worker together with God in bringing forward witnesses to the truth from the ranks of the impenitent, the time would be hastened on when all men would be constrained to say, 'this doctrine is from heaven,' when indeed all would 'know the Lord from the least even unto the greatest.'

E.

REVIEW.

APOSTOLIC MODE OF PREACHING.

A Sermon, delivered in Boston, before the Conference of Baptist Ministers, May 29, 1832. By DANIEL SHARP, Pastor of Charles-Street Baptist Church. Lincoln & Edmunds, pp. 16.

WE rejoice that the Baptist ministers in Massachusetts have formed themselves into a Conference for increasing their union and usefulness. Good has already resulted from this new association, and we confidently expect that its annual meeting will grow in interest and profit.

If we might be allowed to make a suggestion, it would be, that more time than heretofore, be spent by the members of the Conference, together with ministers from other States, in their private meeting; that the only public meeting be that at which the annual sermon is preached; and that the private meeting be subsequent to the preaching of the sermon. With what interest might a company of ministers assemble, after listening to a valuable discourse, for the free interchange of sentiments on the subject of the discourse, as well as for hearing the annual essay, and for discussing various topics relating to ministerial duty and usefulness, and to the prosperity of the churches. Such a meeting could not well be surpassed in interest and benefit. But we mean not to dictate. The members of the Conference will doubtless turn to the best account, their opportunities for improvement.

The sermon named at the head of this article, is one of the fruits of this Conference. It was felt by all who heard it, to be appropriate to the occasion, and worthy of deep remembrance. The text is taken from the Acts of the Apostles, 14th chapter, 1st verse: "And it came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed."

The preacher proceeds to show

'The matter and the manner which should characterize public discourses, in order to render them subservient in promoting the great purposes of the Christian ministry.'

From the specimens of apostolic preaching preserved in the Bible, he justly infers, that if ministers would be successful, their topics should be adapted to the character of their hearers. This is happily illustrated by a reference to the character of different hearers; as the skeptic, those who are supremely attached to the world—the sensualist, and those who are thoughtless and speak lightly of sin. In concluding this part of the discourse, the sentiment is expressed which cannot be too carefully regarded.

'That it is not a matter of indifference on what topics preachers dwell; that one topic, although it may be scriptural, is not on that account as likely to be useful as any other; and that ministers ought

not to be governed in their choice of subjects, by considerations of ease, or convenience, or reputation; but by the knowledge they have of the character, principles, and pursuits of their hearers.'

Our attention is then directed to *the manner* in which ministers should deliver their messages. A single quality is here selected, and urged with much judiciousness and force, namely, the boldness which should characterize Christian preachers. The apostles spoke *boldly* in the Lord. Every one can see, that a proper kind of boldness implies a variety of requisites; and that a manner of address which might justly be denominated bold, would be connected with many other excellencies. But what was the boldness which the earliest preachers exhibited? It

'Was not *arrogance*. It was not the assumption of a tone and language which indicated a consciousness of infallibility. There was nothing in it inconsistent with the manifestation of respect for the aged, and tenderness for the young, and condescension to men of low estate. They did not forget those laws of decorum, on which the peace and happiness of social intercourse so greatly depend.—We cannot ascribe apostolic boldness to a minister because he is rash, unguarded, and personally offensive in his expressions.'

But

'The boldness of the apostles consisted in a manly, energetic statement of gospel truth, and in an earnest and unreserved recommendation of its principles as worthy of all acceptance; although they knew that for so doing they would be hated of all men and their names cast out as evil.—It arose from an undoubting persuasion of the infinite excellence and importance of the truth they preached.'

The boldness which modern preachers should cultivate is represented as that which would flow from confidence that they are delivering divine truths, from *feeling* what they say, and from an affectionate unwillingness that their messages should be disregarded. Ministers ought to manifest that they themselves believe what they preach, and that they feel its importance. A cold and indifferent manner cannot excite 'interest in others; whereas it seems to be a law of our nature, that what *proceeds from the heart* will go to the hearts of those who hear.'

The discourse then cautions ministers against a tame and lifeless delivery; and a natural and earnest manner of speaking is urged.

'And with that living voice' (says the author to his brethren) 'which God has given us to convey our sentiments to others and to awaken their sympathies, we should throw out those tones of fear, and pity, and hope, and desire, and love, that are in unison with the themes on which we are expatiating; and we shall find that our hearers *can* feel on the subject of religion, when legitimate means are used to make them feel.'

Ministers must not expect to win men to religion 'by a cool process of argumentation addressed exclusively to their under-

standings.' On earthly questions, men excite and enlist the passions, and therefore succeed. On religious topics, above all, discourses ought to be 'adapted to man's whole nature, as a being who not only reasons but feels.'

Apostolic boldness requires also that a minister be willing to preach truths which he knows are not popular. While

'He will avoid an offensive manner of dispensing truth, he cannot feel himself at liberty, if the truth itself is offensive, to withhold it.'

The discourse is concluded with four topics of remark.

1 'An intimate knowledge of the scriptures is of great importance to Christian ministers. 2. Ministers should possess an acquaintance with the character and pursuits of their hearers. 3. The minds of preachers should be imbued with a spirit of piety. 4. Ministers ought to cherish a sense of dependence on the spirit of grace for success.

After presenting so full a view of this discourse, and mostly in the language of the Author, there can be no need to express our opinion of its value. We heartily commend it to ministers of the gospel; and are sure that we cannot express a more benevolent wish, than that they imbibe the spirit which breaths throughout its pages. Its views of the minister's office are just and wise. It shows an earnest desire for the usefulness of ministers. It is written in a chaste and energetic style. We heard it with fixed attention, and have read it with delight. We are confident that every minister who heard it will wish to possess a copy. It is said that a benevolent individual has purchased a sufficient number of copies to supply all the students of the Newton Theological Institution, intending gratuitously to employ them for this purpose. It would also be gratifying, should some like minded person confer a similar favor on the students of the Seminary in Hamilton, N. Y.

One thought has deeply impressed us, while reflecting on this discourse. It is, the importance of a patient and extended preparation for the work of the ministry. How can men in general imitate apostolic preaching as to matter and manner, without having devoted much time to the study of the holy scriptures, and without having drawn from these pure sources, as well as from a judicious course of other studies, and from some actual intercourse with society, correct views of human nature, and that strength and richness of mind and those professional acquisitions which may be demanded, at any moment, by the countless variety of circumstances in which a minister may be called to speak and to act? Did young men suitably consider the remarkable endowments of the earliest preachers, and reflect how important it is that ministers now come as near as possible to apostolic endowments in piety and knowledge, and practical skill, they could not prematurely abandon their places of study and hastily enter upon the minister's office; they would patiently toil in the work of *preparation*, and would thus toil from a regard to the glory of God and their own highest use-

fulness; and after availing themselves of every advantage for improvement, which Divine Providence might present them, they would still enter upon their public work 'in weakness, and in fear, and in much trembling.' And though they might be workmen that need not be ashamed, rightly dividing the word of truth, and thoroughly furnished unto all good works, the discipline through which they had passed would be a most happy means of leading them to the sentiment, 'Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.' May God multiply such ministers a thousand fold.

IMPATIENCE IN A CANDIDATE FOR THE GOSPEL MINISTRY.

Preparatory steps are not generally esteemed pleasing. The mind delights to have its ultimate object in near prospect, and to be hastening to the event. It has therefore a repugnance to the delay occasioned by preliminary measures, which not unfrequently are thought to make no part of the work to be accomplished.

The candidate for the ministry, though preparing for a situation in which Gabriel might tremble to stand, is often assailed by the feeling of impatience in his course of preparation. Several causes contribute to excite and cherish this feeling. He possesses, it may be, an ardent and commendable desire of being actively engaged in the work to which he has devoted his life.

As he surveys the world and beholds mankind in ruins, his heart is moved with tenderness—he pities them—he longs to do them good—his soul burns within him to proclaim to them the way of pardon and peace through a crucified Saviour.

He cannot endure the thought of spending whole years before commencing his heavenly work, during which period, thousands of souls would go unprepared into the eternal world. Or this restless feeling may arise from a less worthy source—from inadequate views of the importance of a thorough preparation for the ministerial work. Slight and partial views of the greatness of the minister's duty will induce one to think that it may be performed very easily. It is a trifling thing to speak a half hour or an hour; especially if he has a call from God to preach; for God certainly would not call a man to preach who could not speak, nor without giving him something to speak. What need is there of going through a long course of study to acquire what may be far better learned by a few moments of inspiration?

It may be, however, that the individual discards this false and dangerous sentiment; but still thinks that a little learning is *not* a dangerous thing—that it is better to taste than to drink deep of the fountains of knowledge—that much learning puffs

up, or makes a preacher cold and lifeless: and he does not wish to spoil himself by getting so much learning. Our fathers in the ministry have been very successful with much less learning than he already possesses; and why should he wish to occupy whole years more in study.

There may be also a dislike to study, which excites this uneasy disposition. The individual may be devoid of that thirst for knowledge which makes the labor of acquiring it a delight. His powers of perception and apprehension may be dull, his memory treacherous, his studies therefore an irksome task, and the idea of long continuance in them repulsive.

Embarrassing circumstances have also a tendency to cherish this impatience. The student may have commenced his preparatory course encumbered with a weight of debt; which, like a ball of snow, increases as he proceeds, till the burden is too great to be borne. He becomes alarmed, perhaps, at his age. He has already arrived at, perhaps has passed, the years when men begin to act for themselves.—He may deem it a *waste* to spend time after this period in merely preparing to act. He seems to forget, that his whole life is not his own, but the Lord's; and if the Lord has called him to spend one portion of his life in preparing for the duties of the other, he is serving the Lord as acceptably, and will receive as great a reward, as if engaged in active labors. It is a sad mistake that a man is doing nothing while qualifying himself for duties.

Thus much for the causes which excite this impatient spirit.

The evils which flow from it are numerous.—It dissipates the mind. That correct judgments may be formed, the mind needs to be calm, cool, abstracted and patient—able to retain a question in its presence, surveying it on all sides—separating, comparing, combining, till the decision is made. Impatience unfits the mind for such a process, and hurries it on headlong to a conclusion. Hence the habit of hasty decisions—of rash judgment. It retards improvement in study. A divided mind is but half a mind; and especially unfit for study is a divided mind, when the diverting object is of an exciting, agitating character. One might almost as well attempt to collect feathers in a whirlwind, as in such a state of mind to attempt to treasure up ideas.

Impatience induces the individual to enter prematurely on the work of the ministry. His labors will thus be rendered far more arduous if he perform them as he ought, and his life far less useful; for his sphere of usefulness must then necessarily be contracted.

Nor can he impart to those over whom he has any influence all that it is important for them to know; for he is not only deficient in information, but is also ignorant of the manner of obtaining it. The man who enters prematurely upon the duties of the Ministry, will be lame all his days; and will, when per-

haps it is too late, find occasion to regret, and probably give occasion to the Churches to regret his having yielded to impatience.

Undue impatience in a candidate for the ministry ought then seasonably to be checked.

There are considerations which ought not only to reconcile a person to a patient continuance in study, but also should prevail upon the most ardent young man to fear that by yielding to his ardor, he may injure the cause which he so ardently loves.

Let the individual seriously reflect on the immense responsibility of the office for which he has commenced preparation. He is to be the steward of God. Into his hands, in a great measure, will be committed the power of giving opinions to men on the most important subjects, and of moulding their characters for eternity. The welfare of families—the character and condition of society will not a little depend on him. The destinies of the nation itself are in no small degree affected by the character of the ministers of the gospel. If they are holy and enlightened, a salutary influence is constantly going forth upon the people: if they are ignorant, or corrupt, then will be in constant operation an influence threatening to undermine the foundation of that liberty which was laid in the prayers and the blood of our fathers.

To the minister is committed in a special manner, the flock of God.

He is to feed, to guide, to defend, and, under God, to fit its members for the abodes of heaven, and to lead them to its gates. And what if he causes or suffers one of them to stray? He is the ambassador of the Lord Jesus Christ. He goes forth bearing in his hand the destinies of some of that race in whose welfare all heaven is interested—on which God the Father has bestowed his mightiest and most glorious works, and for which the Son of God came down and died upon the cross. So then he is to proclaim the truth and nothing but the truth; and he is so to proclaim it, as to save both himself and those who hear him.—The blood of him that dies uninstructed and unwarned, under his care, will be required at his hand.

Well might Paul exclaim, Who is sufficient for these things? and who, we ask, that weighs them well, will rush hastily into them?

Let him think also of the difficulties that attend the accomplishment of this object. He does not find man like a smooth piece of wax, ready to receive any impression that may be made upon it,—but like a rock presenting characters inscribed with the point of a diamond. These are to be worked off, and an impression made upon it entirely new. He has to contend with ignorance and superstition, passions and prejudices, bigotry and infidelity, in every form—with all the powers of a heart deceit-

ful above all things, and desperately wicked, working with a combination of resisting impulses, and presenting a formidable array against the force of those truths by which alone he can win the soul. O how much skill divine—how much of that wisdom from above, does the minister of the Gospel need!

How unsuitable that a novice should be employed in dispelling from the mind of the sinner the thick shades of moral darkness in which he is enveloped; in ferreting out of their lurking places in the deep recesses of the heart, his deceitful excuses; in making him feel the hand of the preacher searching his conscience, and giving him an awful sense of the fact that the secrets of his heart are revealed, and himself under condemnation. Let no novice be a bishop, was the wise direction of the Apostle Paul.

The difficulties are further increased, by the great variety of subjects which pertain to the minister's office.

The people need not only the preacher, but the pastor—the able disciplinarian—the faithful and skilful expositor of the Bible for the instruction of themselves and their children in the Bible-Class and Sabbath-School—the affectionate and useful family visitor—the wise counsellor—the kind admonisher and the sympathising friend.

The character of the age demands much of ministers of a *public* nature, in supervising public schools—in participating in the benevolent operations of the day, which will bring them frequently before the public in the capacity of speakers, and will require of them varied and extensive attainments.

How much of patient study does the man of God require in these days, that he may be perfect, thoroughly furnished unto all good works!

The impatient individual should moreover consider the vast increase of moral power that would be gained by his becoming thus furnished.

The great instrument, by which a minister is to win souls, is, mind brought into action on mind. Now it is evident that the more the mind is improved, the greater the developement of its faculties, the richer and more abundant its furniture,—the more suitable and powerful an instrument does it become. An undisciplined, or unfurnished mind, is necessarily a weak one. How, we ask, can a man, with such a mind, act on the Apostle's principle of becoming all things to all men?

The Gospel is to be preached to every creature, to the high, as well as to the low; and such should be the character and the attainments of its ministers, that the man of correct taste and true refinement, should not be made to feel that he would be descending, were he to embrace the Gospel.

The character of christian churches is far, very far from reaching the scriptural standard. The holy work of elevating

them is, in a great measure, committed to ministers; for the people seek the law from the mouth of the messenger of the Lord of Hosts.

Hitherto there has been among ministers a vast want and waste of moral power; and there must be an immense increase of it, before the church will be raised to that glorious elevation which will make her the joy and praise of the whole earth; for as is the priest so are the people.

In view of this subject, do the Churches consult their best interest, in alluring young men to abandon their studies and become pastors. Do not the young men mistake their duty in complying?

H. G.

SERIES OF MEETINGS.

The present period may be denominated the age of revivals, in which God has been pleased to pour out of his Spirit in a manner more copious and general, than at any other time since the days of the apostles. Not many years since, a revival of religion was considered as an act of the sovereign mercy and goodness of God, irrespective of any exertions on the part of Christians, which he was pleased to grant to some churches, and withhold from others. But the christian community has ascertained, that this is a mistaken view of the subject; that revivals no more proceed from the sovereignty of God than all other blessings; and that he is ready and willing to give the invaluable favor, whenever his people are disposed to seek for it, as his word directs.

It is evident, that God has blessed the series of meetings, as one of the principal means of promoting revivals of religion. The ordinary duties of the sabbath, and other stated seasons of worship, have failed in most instances of accomplishing the object; because, ministers and other christians have in most instances attended to them very much as a matter of form and custom; but they have generally entered upon the series of meetings in a different manner, deeply impressed with the worth of souls, and earnestly desiring the presence and power of God to be felt and displayed. Indeed, the secret of the good effect of these meetings is simply that they are a continuance of the ordinary means of grace, attended to, in some degree, as their importance demands. God will always bless the means of his own appointment, when used according to his direction, as he did in all cases render efficient the rod of Moses.

Series of meetings, though they are considered as a novelty, are not so in reality; nor does the credit of originating them, belong to any christian denomination; for it is merely the revival

of an ancient custom, which God was pleased to appoint for the spiritual good of his people. The Jewish passover continued *seven* days; during which time, the worshippers left their worldly employments, and attended on the services of the temple. The Feast of Tabernacles continued *eight* days, and the time was employed in a religious manner, in reading and expounding the scriptures, and sacrifices and prayers. Neh. viii. 18.

As this was the common practice of the Jews, it was easily introduced into the christian dispensation. It is worthy of remark, that the primitive church held a series of religious meetings, preparatory to the day of Pentecost. The intervening time between the ascension of Christ, and that wonderful display of power, was about eight or ten days, all of which appear to have been spent in prayer; for it is said that they "continued in prayer and supplication." Acts i. 14. They were directed to wait at Jerusalem for the promise, without being told when it would be fulfilled. They prayed for it on the first day, and perhaps expected it on the next, continued one or two days more, increasing in fervency, and more earnest expectation; and still continued, till the whole period had expired, when they were fully prepared to receive so great a blessing. This was the first great revival in the christian church. And now, the converts who had no share in the first series of meetings, felt an earnest desire to enjoy the heavenly blessing. "And they continued daily with one accord in the temple, and breaking bread from house to house." Acts ii. 46. This example will justify a church in continuing a series of meetings, as many days as they may feel disposed to consecrate to the service of the Lord. And probably before the millennium, the practice of holding such meetings will be so frequent, that the Christians of those days will wonder that the churches of the present time were so "slow of heart to believe all that the scriptures have spoken." GAIUS.

THE WORKS OF JANE TAYLOR.

In five vols. 12 mo. Boston. Perkins & Marvin, 1832.

The effect which the religion of Christ has had in elevating the female sex from its ancient state of moral and intellectual degradation to its proper condition in society, is one of the most prominent of its results on the face of communities. In ante-christian ages woman was almost universally treated as of an order of beings lower than man, who could be trampled on and spurned without injustice, and all whose aspirations after a better lot were to be crushed like the rebel efforts of a slave for freedom. The only exceptions to this general rule, are to be found in the

* See Introduction to Cox's Female Scripture Biography.

Jewish Commonwealth, and in some instances of homage and adulation among Pagans for individuals of the sex, as grossly foolish and absurd, as the ordinary course of treatment was cruel and abusive. The few female names which have come down to our times from those dark periods, illustrated by fame, whether military, civil, or literary, are almost, without exception stained by the infamy of vice, which proves that they purchased their celebrity at a price from which the female Christian revolts with more of disgust than is excited in her bosom by the former ferocious treatment bestowed by the other sex upon her own.*

In anti-christian lands subsequently to the introduction of the Gospel to mankind, woman has been treated either as a slave or an idol; in either case excluded from her proper sphere, and robbed of her legitimate influence on the character of community.

Christianity has established her in her rights; in her own proper station; at once raising her from bondage, and reducing her from any unnatural exaltation. It does not deny a distinction between both the intellectual character and capacity of the two sexes, which universal experience and the fitness of things prove to exist in fact; but while it declares that man is the superior so far as to secure domestic regularity,—and give each family what it could not exist without—a head; it allots to woman the government of a kingdom sufficiently ample for her powers, not excluding her from a wide field of action which she may occupy in common with her stronger half. The intentions of Providence are shown in the formation of the intellectual and physical systems of women to the eye of the philosopher, as clearly as they are declared in Revelation; furnishing in this case another of those proofs of the divine origin of the Gospel by which the student of our religion is most strongly fortified in his faith: proofs which spring from the coincidence between the natural and revealed law of human action, and from the express declaration in the latter of truths which, however necessarily inferred from the former, are likely to be passed by without notice, or trampled under foot. Woman by the peculiarities of her physical constitution, is shown to have been intended for offices which require no great physical strength; and by her intellectual peculiarities it is clear that she was designed as the guardian and teacher of childhood; the overseer and trainer of young minds; the gentle governess of maturer intellects, exerting the influence of suasion not of compulsion; the wielder of the heart.

We cannot stop to give a minute analysis of her peculiarities of mind but must rest content with the simple remark that the field of letters, to a certain degree, is the territory to which we alluded, common to both sexes, and that in this department woman has manifested peculiar delicacy of both intellectual and

* See *Edinburg Review*, April, 1832, page 155.

moral taste, keenness of perception, and facility of producing her desired effect upon the mind of her readers. In particular, whenever religion has been her topic, and her design the moral culture of her readers, she has been remarkably successful in her productions.

These opinions have induced us, as we feel the high importance of giving a good moral tone to the minds of common readers, to bring into notice the new edition of the writings of the late lamented Jane Taylor. Her name is already widely known, not only in her native England, but in our country, and is most honorably associated with fine talents and a peculiar moral loveliness; and many who have in former years derived pleasure and instruction from her writings will hail this publication, which at a very slight expense puts into their hands her entire works.

There are five duodecimo volumes of the work, each containing about three hundred pages. The first volume is almost wholly occupied by her memoirs and correspondence, collected and arranged, as we infer from some passages, by her brother, Isaac Taylor. A rapid perusal of this volume left on our mind the strongest impression of the truth of a sentence which Miss Taylor herself wrote in a letter to a friend for whose moral welfare she was very anxious:—"Christian Biography, also," said she, "is peculiarly profitable." The memoirs are full of the meek and gentle spirit of the Saviour; and they give the most pleasing pictures of the effect of piety in sanctifying the heart and the intellect of woman. The letters correspond with these biographical sketches, and cannot be read by a reflecting individual without benefit. They are sober, yet spirited;—instructive, but not dull;—full of "the milk of human kindness," and of moral beauty;—pious, without fanaticism;—liberal and charitable, but not lax, in their sentiments. They are a far better model of letter-writing than many professed treatises on that difficult subject; so simple and unaffected; so devoid of all frivolity, silliness, stiffness, attempt at wit and display, and so heartily religious that the heart glows with unmixed pleasure in reading them. It is a book for the parlor as well as the closet, and should be given by mothers to their daughters as a safe and valuable present. The latter part of the volume is occupied by various poetical pieces, all of which possess merit, some of high character.

The 2d and 3d volumes are filled by a series of articles which were first published in a periodical entitled the "Youth's Magazine," under the signature of Q. Q. during the space of several years. Whether in the form of Essay, Tale, or Fable, the articles are rich with excellence. A moral lesson is made the point of them all; so that while the liveliness and beauty of the style fasten the attention, the heart is affected and improved. We recognised among these pieces many an old friend right welcome

to our hospitalities, and some, of which we could not before have told the parentage: such were "*The Discontented Pendulum*;" "*How it strikes a Stranger*;" "*The Philosopher's Scales*;" "*The Dying Year*," and many more. We wish that the press now furnished matter like this, to delight and benefit the minds of the young: but amusement and the desire of mere novelty have in a great measure banished every thing more valuable from popular periodicals; so that what Miss Taylor wisely made the *means* has been perverted into *ends*; that which she made the *vehicle* of good has lost its *freight*, and is itself esteemed a good.

The fourth volume contains a moral Fiction of considerable length, entitled "Display," and several essays in rhyme. Of the Tale we cannot speak too highly. Its two principal characters are young ladies of opposite natural dispositions, though friends, and in the ordinary circumstances of wealth, rank in life, and ignorance of heart-felt religion, alike. They are brought into connection with an intelligent and pious family of their own grade in society, whose influence on their religious character is developed in the course of the narrative, which is so framed as to fix the interest of the reader, at the same time that it furnishes opportunity for inculcating the purest lessons of virtue. The gradual growth of piety in the mild, gentle, and modest Emily, and the ambition of seeming and being thought religious which led the vain and egotistic Elizabeth into a course of hypocritical pretensions and professions: the purifying and strengthening effect of trial and temptation, on the one, and the gradual return of the other to the gaieties and frivolities of the world, which were too alluring for her mock principles of piety to withstand, are ably delineated; and the practical loveliness of the precepts of the Gospel, their sustaining and consoling power in the hour of adversity, and their beneficial effects upon all the concerns of life; together with the utter insufficiency of any other rule of life to secure respectability, success and happiness, are set forth in the conduct of Emily towards her wandering, unstable, unfortunate, and at last repenting and rejoicing friend.

"Display" has passed through twelve editions in England, recommended to the universal approbation of the religious community by its high religious character. The Moral Essays are equally meritorious.

The fifth and last volume is divided between "The Correspondence of a Mother and Daughter," and Poems for Children. The correspondence is supposed to be carried on between a girl of fifteen at school and her mother at a distance. The letters of the daughter are perhaps too mature in thought for so young a character:—but with this single exception, the book appears to be without defects and we recommend to every mother who has daughters to educate, and to every young lady at school,

the study of this correspondence ;—and we assure them that they will learn from it lessons of wisdom for this world, and for the world to come. The Juvenile Poetry is from the pen of Miss Taylor, her sister, and other ladies, and is full of that simple, sweet, humane and pious spirit which reminds us of the blessed words of our Saviour, “Suffer little children to come unto me, and forbid them not; for *of such* is the kingdom of heaven.”

We would recommend the work for its intrinsic excellence, as well as its cheapness, to all our readers, and especially to every domestic and Sabbath School Library.

J. A. B.

“ I’ve grasp’d the world—its transient beam
 Flung such a radiance o’er my way—
 So bright, so beautiful a dream—
 How could I think ’twould pass away !
 But low, how vain ! its very light
 Was full of mildew, pain and blight.

The cross ! to that dear mournful word,
 How many precious hopes are given ;
 In pious hearts what thoughts are stirred,
 What visions of an opening heaven !
 Dear cross to thy blest name I flee,
 There is no change nor blight in thee ! ”

FOURTH ANNUAL REPORT OF THE FEDERAL STREET MATERNAL SOCIETY.

The Society whose interesting Report is placed below, was formed four years since. It is composed of pious mothers. Their object in forming this Association was to devise and adopt such measures as should seem best calculated to assist them in the right performance of their duty towards the beloved offspring committed to their charge. The Society meets on the first Thursday in every month. Every meeting is opened and closed with prayer. The time allotted to these monthly meetings is spent in reading select portions of Scripture, and of the most valuable works on the subject of education; in conversing on the subject, and in prayer for divine assistance, and a blessing upon their exertions, especially that God would accept of the prayerful dedication of their children to him, and teach them by his Holy Spirit, and qualify them for future usefulness in the church. The members of the Association have the privilege of bringing to the place of meeting, their children, male or female, once in three months—males not over the age of twelve years. Each member considers herself as sacredly bound to pray for her children daily, and with them, as often as convenience will permit, and to give them, from time to time, the best religious instructions of which she is capable. Each member also considers it to be her indispensable duty to qualify herself by prayer, and as opportunity may allow, by reading, for performing the arduous duties of a christian mother; and to suggest to her sister members such hints as her own experience may furnish or circumstances seem to render necessary.—When any member is removed by death the Association consider it their duty to pay as particular attention to her children in furnishing them with books, bringing them to the quarterly meetings, &c. as circumstances may render proper. They have a select library for the use of the members which is increased among other ways by the annual payment of a specified sum by each of the members. The officers of the Association are a First and Second Directress, Corresponding and Recording Secretary, Librarian, and Treasurer.

Such is an outline of the object and plan of this Society, given indeed chiefly in the language of its constitution.

We have been induced to present it, that those unacquainted with associations of the kind may form some idea of their importance, and in hopes that many such associations may be formed. God has set the seal of his approbation upon them, and the records of eternity will reveal their value. During the year previous to the last, sixteen children belonging to the members of this society were hopefully converted to God, and during the same period, twelve belonging to members of a similar society connected with the First Baptist Church in Charlestown.

The following report will show the success which has attended the efforts of this society, the past year. It is worthy of attentive perusal, and should excite all christian parents to inquire if they are seeking, by every means in their power, the salvation of their children.

On the present *Anniversary* it is meet that we *give thanks*, and that our hearts be attuned to loftiest praise. We would unite our grateful offerings, and erect an everlasting memorial to the goodness and faithfulness of our God; for he hath heard the voice of supplication, and filled with joy and gladness the hearts of those who trusted in him. About one month previous to our last annual meeting, a work of grace among the children of our church *commenced*, and was *continued*.

In July, upwards of thirty were added to the church, most of whom were children of the members of this association. Our monthly meetings were those of deep interest. The mothers who had there wept and prayed with strong desire, now came with a thank-offering,—a heart overflowing with gratitude for the blessings received. Scarcely a meeting has passed, but the note of praise has been heard from some one newly blest with a converted child, or children.

At a meeting in February, when the hearts of some mothers who had not shared in the gracious blessing which others had received, were ready to fail them, new life was infused by the account given by an aged sister in the church, of the conversion of three of her children, who had arrived at mature years, and *two* of them heads of families, all of whom have since been admitted to our church.

Christians profess to believe firmly in the efficacy of prayer, but when the blessing is long delayed, their hold of the promises seems less firm. To encourage such to pray, and not faint,—and to impress more deeply on our minds the blessed truth, that the Lord regards the cries of his people, and hears the desires of his saints, though his answer may not be immediate,—we would allude to one interesting case, among many, in our midst:—

A pious mother in church connection manifested unusual solicitude for the immortal interest of her young family. That these beloved children had commenced an existence that would never end, and her immense responsibility in connection with this truth, were ever abiding thoughts in her mind; and she frequently expressed her surprise that Christian parents should be very anxious for the temporal concerns of children, so engrossed was her mind in their eternal interests. In the midst of her maternal solicitude and affectionate attentions, her health declined, and soon her prayers and efforts were terminated. She died in full hope of a blessed immortality, commending her children, still unrenewed, to the mercy of God, and the prayers of their remaining parent. Many years have now passed; her faith might have been tried, and her hopes faded, while waiting for their salvation. Within the last thirteen months five of these children of many prayers have become hopefully pious. Oh the faithfulness of a covenant keeping God!

A devoted parent in our association, ever prayerful for her beloved children, became exceedingly anxious at discovering in her eldest child, aged twelve years, increasing gaiety and love of dress. She became more importunate in prayer, for her conversion; particularly on one evening, when she retired three times to pray for her, and found so much comfort in casting her upon God that she believed her desires would be granted. She was then led to examine herself to find whether she was prepared to receive so great a blessing, and whether she *did desire* it on *any terms*, even to suffer privation and be reduced to poverty, should this be the means God should take to humble her child. After much reflection she thought she could say she was willing. She soon discovered a gradual change in her daughter, and now has the happiness of sitting with her at the table of the Lord.

In attempting to place before our Christian friends the advantage of these Maternal meetings, in the hope of encouraging similar Associations, we need not speak of the soul-stirring sight of the assembling of these mothers who have laid aside the temporal cares for their children, to mingle their prayers for the salvation of their souls so precious (a sight which angels might witness with delight;) but we would notice the effect of these meetings on our own minds. The object for which we meet, one of such intense interest to the maternal bosom, has produced an union of feeling and of spiritual desires, to the exclusion of selfish unhallowed emotions. Here we believe the injunction of the apostle has been obeyed—"To weep with those who weep, and rejoice with those who rejoice." The disclosure of the tender anxieties of some mothers, would awaken strong sympathy in the bosom of others, and excite a prayerful interest.

This we consider a most important result of these associations—a prayerfulness for the children of each other.—Then when a dying mother is about to close her intercessions forever, she may be consoled with the assurance that the prayers of the saints will still ascend for her precious children. One other effect we would mention,—a sense of the immense obligation resting on parents, has been awakened in some who but faintly realized them, or who were resting on their own inability to save them. Such have been aroused to persevering effort in humble dependence on the blessing of God.

Before we conclude our Report, we would remind each other of the immense importance of having our conduct accord with our profession; that while we instruct our children in the blessedness and importance of religion, we may exemplify its blessedness by a holy life and lovely deportment;—of this, however, we are doubtless convinced. But are we sufficiently aware of the vast importance of convincing our children by all our arrangements for them, as well as by our words, that we infinitely prefer spiritual blessings to temporal ones? Dr. Scott remarks, (whose children were all converted before his decease) that the grand secret of his success appears to have been this, that he always sought for his children as well as for himself, *in the FIRST PLACE, the kingdom of God and his righteousness.*" His Biographer adds, in his view this extended not only to the instruction already given, and the praise offered on behalf of his family, but to his whole conduct respecting them. To the spirit and behaviour habitually exhibited before them; to the value practically and evidently set upon eternal in preference to temporal things; and very particularly, to the disposal of them in life, the place of instruc-

tion to which they should be sent, the families which they should visit, the connections which they should form, and the openings which should be embraced or rejected for them."

With a short extract from the Memoirs of Dr. Payson, we will close our Report. His recollections of his mother extended back to very early childhood; and he has been heard to say that though she was very solicitous that he might be liberally educated, and receive every accomplishment which would increase his respectability and influence in the world, yet he could distinctly see that the supreme, the all-absorbing concern of her soul respecting him, was, that he might become a child of God. This manifested itself in her discipline, her councils, her exhortations, and her prayers—which were followed up with a perseverance that nothing could check.

Christian friends, let us commence another year with renewed zeal and more fervent prayerfulness, that all remaining out of the ark of safety may now be gathered in.—May those hitherto unblessed remember the words of the Saviour, "always to pray and not to faint."

E. H. FORBES, *Secretary.*

Boston, June 7th, 1832.

LITERARY NOTICES.

MEMOIRS AND CONFESSION OF FRANCIS VOLKNAR REINHARD, S. T. D. *Court Preacher at Dresden. From the German. By Oliver A. Taylor.* Peirce & Parker. 1832. 12mo. pp. 164.

This book is divided into two parts: the first autobiographical, consisting of letters written by Reinhard himself, for the purpose of vindicating himself from the slanders of the Rationalists, who claimed him as one of their number at heart, while his situation, they said, forced him to appear otherwise: the second part being memoirs drawn from various sources and arranged by the American Editor.

Relating to a man of great talents, learning, and reputation, and more especially of sound, orthodox religious sentiments, who adopted his opinions in the face of unpopularity, and in defiance of almost universal opposition, the confessions and memoirs must be exceedingly interesting to evangelical christians in our community.

The principles developed in the ixth letter of the "Confessions" concerning the formation of a religious creed, have kept not only Germany, but almost all christendom for a long time in controversy. Every one who desires to know how he is to obtain clearness of views and stability of faith on scriptural subjects should read this chapter. The vith letter contains a most admirable definition or rather description of eloquence,—of pulpit eloquence; and we wish it might be read, remembered, and practised on by every preacher in our land. To theological students in particular we recommend the perusal of the book, as a most useful guide and manual.

Reinhard was born at Vohenstranso, in the Dukedom of Subzback, March 12, 1753; was taught by his father till 15 years of age; was then sent to the Gymnasium in Regensburg, where he studied until 1773, when he entered the university of Wittemberg; in '77 was made Teacher, and soon after Professor of Philosophy and Theology in that university, in the discharge of which office for many years he

made his name known through Germany, as a professed scholar and a man of splendid abilities,—and made himself most wonderfully useful; in '92 was made chief Court Preacher at Dresden. This last office, which is the most important ecclesiastical one in Saxony, he retained till his death, in 1812, on the morning of Sept. 12. His life, like that of Oberlin, might furnish a valuable model to every preacher who desires "to make the world the better for his having lived in it."

INSTRUCTION FOR YOUNG INQUIRERS: *being a series of Addresses intended to explain and enforce the leading doctrines of the word of God.* By William Innes, Minister in Edinburg. pp. 108. James Loring.

MEMOIR OF HARRIET DOW, of Newport, N. H. who became a Christian at the age of eight years. By Baron Stow, Pastor of the Middle Street Baptist Church, Portsmouth, N. H. James Loring. 1832.

MEMOIR OF MRS. CHLOE SPEAR, a native of Africa, who was enslaved in childhood, and died at Boston, June 3, 1815, aged 65. By a Lady of Boston. James Loring. 1832.

The first of these publications is a valuable epitome of evangelical truth. It contains sixteen short and very instructive Addresses to the young, upon all-important subjects, treated in a manner adapted to engage the attention and affect the heart. It has passed through six editions in England; has been adopted by the Sabbath School Union of Scotland for the use of the Teachers. It is indeed a volume worthy of a place in every Sabbath School Library, and of a careful perusal.

The second is a very instructive little volume. It is a most happy effort in exhibiting the brief existence on earth of an interesting little girl, who was early born from above, and who at the age of thirteen years was removed to heaven. Seldom do we find a book prepared for the benefit of the young so remarkably adapted to its purpose, written in a style and language so chaste and so perfectly intelligible to the mere child, and at the same time so full of discriminating important thoughts and valuable instruction.

In the third, the grace and mercy of God, and the power of the gospel, are strikingly exhibited in the conversion of an enslaved daughter of Africa. The deeply interesting and affecting incidents in her life, the rare and commendable traits of character which she discovered; above all, her spirituality of mind, her holy living render her Memoir very engaging and productive of salutary impressions. It deserves to be extensively circulated among the young, and not the less for this, that the avails of the copy-right will be devoted to the benefit of Schools in Africa.

DAILY SCRIPTURE PROMISES TO THE LIVING CHRISTIAN. By Samuel Clarke, D. D. Now first arranged in Lessons for Every Day in the Year. James Loring. 1832.—The materials of this work are all divine. It is a collection of great and precious promises so happily arranged that in the words of Dr. Watts "it is an easy matter to find something suited to the frame of our souls, or our present wants on every occasion; and (he adds) that soul which knows what a suitable promise is worth in an hour of darkness or temptation, will never think such a work as this, and such a precious treasure can have too high a value set upon it." This compilation has long been well known and highly prized by Christians. It now appears in a very inviting miniature form, improved by the new arrangement in lessons for every day in the week.

HOME MISSIONARY REGISTER.

ADDRESS OF THE EXECUTIVE COMMITTEE OF THE
A. B. H. M. SOCIETY.*To the Baptist Churches in the United States.*

It is gratifying to observe the interest which the A. B. H. M. Society is exciting in its favor. It is a Society of great importance, called into being under very favorable auspices. Our brethren in different sections of the country are beginning to feel the necessity of vigorous and systematic efforts, and appear disposed to unite their energies in cultivating the moral wastes, and especially in giving to the fast increasing population of the "vast west" that intellectual and moral character which their prosperity and happiness and our own require them to possess. Resolutions to co operate in the leading objects of this Society have been passed by the Massachusetts Baptist Missionary Society; the Baptist State Conventions of N. Hampshire, Connecticut, and Ohio; and by the General Association of Virginia.

The following able and interesting Address of the Executive Committee of this Society, published with the proceedings of its first Anniversary, is worthy of special attention. We insert it with pleasure, and hope that it will be carefully read, that its force will be felt, and that great exertions will be made to advance the cause of truth in our land.

THE spirit of the Gospel is a spirit of missionary zeal. When the Church obtained from the Saviour the promise of his continued presence "unto the end of the world," she received also the injunction to go forth and preach "among all nations," in His name, "repentance and the remission of sins." No lapse of time has weakened the promise, or can avail to abrogate the commandment, which, from the beginning, accompanied and guarded it.

If we inquire, to what extent the Churches of Christ in the most favored lands are now fulfilling this solemn requisition, we find occasion for sorrow, and a call alike to immediate reformation and to extensive action. In this country, whose Zion has, during the past year been so abundantly watered with the outpoured Spirit from on high, it were an easy task to show, in the vicinity of neighborhoods the most highly evangelized, others, over which the rays of truth seems to have shot; passing onward to illumine more distant regions, but leaving in these an unbroken darkness. In the West, the wide range of territory, which has become familiarly known to us by the appellation of the Great Valley of the Mississippi, presents a population active and enterprising; possessing in a remarkable degree the elements of ardent and energetic character, claiming and gaining, each day, a higher influence; but lamentably destitute of the frequent and faithful preaching of that Gospel which can alone bestow on the energy of individuals or communities a wise direction and a happy issue.

This wide space already counts, within its bounds, one third of the population of our union; and its teeming soil will, probably, in a few years, sustain the majority of our nation. Were it given over to ignorance, to the mere absence of the truth, it were no ordinary evil. Ignorance, even when uncultivated, never yet proved itself a barren soil. With us, it has not been left to the want of all culture, to its own native and rank growth of evil; but the apostles of skepticism and atheism, and the emissaries of the Man of Sin have labored to

sow over the vacant field their own bitter and poisonous seed. The Christian communities, which, in many portions of this territory, withstand or tamely witness these labors, are all of them embarrassed by the general neglect of early education ; and of some, little can be hoped, distracted as they are with minute and endless schisms, in some parts infected with heresy, and in others paralyzed by a self-complacent indolence. Did we estimate the wants of this great Valley, merely as patriots, calculating its future destinies, and auguring its immense influence, capacity and power, we might rest here. But, as Christians, we look to the four millions of immortal spirits which tenant this region ; many of them entirely destitute of the knowledge of the Gospel, and others of them receiving some distorted heresy or cunningly devised fable, which has usurped the name and is scandalizing the profession of Christianity ; we see these training up a new generation, that, to increased numbers and augmented wealth and power, will add no correspondent increase of religious knowledge ; and we feel that the full extent of the evil has not yet been developed.

Every tie which we have recognised, as binding us to seek the salvation of the heathen in foreign lands, attaches us with yet greater strength and closeness to these our compatriots. Their nearness and the ease of access, the community of language, of institutions, of customs, and of government, afford to us advantages for the dissemination of the Gospel at home, in this territory, such as no other people under heaven enjoy, and such as, perhaps, were never before possessed by the churches of any age or land.

The Baptists, as a denomination, wield at this moment an immense amount of influence over this large and most important region. In this field their range of moral power equals, if it does not exceed, that committed to any other of the various divisions of the Christian host. Our churches class among their hearers, at least one sixth of the population of this far-spreading territory. Nominally or really, this vast number of immortal spirits is already, more or less, under the influence of those who are designated as Baptist preachers. From circumstances, to which it were needless to refer, ministers of our sentiments find less resistance from public opinion, and meet less the collision of inherited prejudices, than other evangelical denominations who may go thither, publishing the same message of salvation.

That, for influence thus thrown upon us, we are not the less responsible ; that we may not venture to cast it from us, or to use it wastefully or carelessly, is a truth no Christian can doubt. While we hail, with true delight, the preaching of the Gospel by all of every name, that '*hold the Head,*' though they '*follow not with us,*' we are yet bound not to bury the talent of influence or of illumination our Lord has granted us ; and while the ignorant are perishing for lack of knowledge, we are not to turn away from their cry, and transfer to others the supply of that destitution which has directed to us its earliest appeal. We hold our place in the family of Christian effort but by contributing our share to its cares, its toils and its sacrifices. Even the truth of the Gospel may become tarnished and powerless in our hands, if it remain unemployed ; for truth itself may be made an idol, if dis severed from the love of the truth ; and that love, which '*the truth as it is in Jesus*' produces, will lead to the energetic and the diligent, the conscientious and the persevering dissemination of that eternal verity which affords at the same time its continual nutriment and its mightiest weapon.

In the circumstances, therefore, of our country and of the Christian world, there is an evident call addressing itself to the Baptists of the United States, to arise and build within the walls of their own Jerusalem. Not only are the circumstances of the field before them rich, in opportunities of good, but those of the past year have been full of encouragement to hope. The spirit which has vouchsafed such a measure of success to the mission in Burmah, seems working also its reflex influence upon the domestic charities and zeal of those churches in America, whose labors and prayers have gone forth to the aid of the heathen. In the revivals of religion, wherewith God has favored our own and other churches of Christ, we read another most urgent incitement to larger exertions.

In all that is thus said, of the wide and rich field of missionary labor in the West, it is not intended to palliate or forget the fact, that in many of the older States there exists in portions of the country a similar destitution, the more hopeless, as it has been more lasting and less involuntary; but which must be alike regarded and supplied. The only bounds to our efforts in this cause must be the limits of our land and the cessation of its spiritual wants.

The accompanying documents will show, that, influenced by the spiritual need, thus extensively prevailing, a large number of brethren from various parts of the Union, formed in the city of New-York, in April last, an American Baptist Home Mission Society. Its constitution and officers, a sketch of its organization and subsequent proceedings, an outline of the plan of its operations, and a view of its prospects of success, will also be found annexed. To these its Executive Committee would refer, while presenting their appeal to the Christians of this country, and more especially to those of their own community. While they would dread and abjure the spirit of sectarianism, which seeks merely to count the number of its proselytes, and is less anxious for the essence than the forms of Christianity, they recognize it as their duty to disseminate, with all candor and kindness, their own views of Christian doctrine and practice. In sight of the perishing multitudes around them, they would ask, first the prayers, and then the contributions, of those who seek the welfare of Zion. By every principle of enlightened patriotism and of Christian devotion they would urge upon the attention of their brethren the duties which the movements of Providence seems unfolding before our churches.

Yet, while looking to the intended scene of our immediate labors, we would declare that we claim no dominion over the faith of our western brethren, and desire no authority but that of love; no influence, other than that which the partakers of one good hope and the partners in one grand enterprise claim to exercise one over the other. Infringing not at all on the churches of our communion, and seeking to strengthen their hands in every good work, we ask of them but to aid and allow the preaching of the great salvation to thousands perishing in their ignorance.

We trust, that the indirect fruits of a zealous pursuit of this great object may prove many and priceless. To bring into the labors of love, which our Foreign Missions present, the prayers, the wealth, the influence and the hearts of our western brethren; to superadd to the ties of a common discipline, the more lasting union of common sentiments and harmonious feeling; to substitute, for an external uniformity of practice in Christian ordinances, the internal "unity of the spirit in the bond of peace;" to advance Christian truth and

Christian holiness, by seeking the favor of that "God who is not the author of confusion, but of peace in all the churches of the saints;" to inherit the promise which assures those who "devise liberal things" that "by liberal things they shall stand;" to bring our own beloved country more under the dominion of Him, who alone can give wisdom to her counsels, create "upon all her glory a defence," and impart safety and durability to her prosperity are objects of no mean moment.

Let us seek for all these in promoting the objects of the American Baptist Home Mission Society. Let the Christian into whose hands this sheet shall fall, give his aid to this good design, not more by pecuniary contributions, than by the formation of auxiliary societies, the communication of intelligence and the interchange of sentiment; and, above all, by the communion of devout and fervent prayer, to the Father of Lights, the Prince of Peace, and the Spirit of Truth, that the light of salvation may, by means of this society, over the whole breadth of our land, "go forth as a lamp that burneth," that the peace of God may unite and bless all our churches and the whole American Israel, and that the word of truth may be made each day, more and more, the means of sanctification to all the elect of God.

FOREIGN MISSIONARY REGISTER.

SUBSCRIPTIONS and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions &c., should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

EXTRACTS FROM THE REV. J. T. JONES'S JOURNAL.

Rangoon, 1831.

Oct. 12. Last night the brick house of a near neighbor (the house formerly occupied by brethren Wade and Judson) was dug through, and three muskets, six pieces of Book Muslin, and several other things were carried away. A complaint being made to the magistrate, with the expectation that he would despatch some constables in search of the thief thieves, he gave sentence to the complainant that his six nearest neighbors (three on each side of his house,) should pay for the damages, and there the matter must rest, unless he himself can detect the villains. This is Burman law,

and a pretty fair specimen of Burman justice. It is an established custom in the long house robbery. In all cases of

Inquirer

16th. C. s.—Incidents.

(See Sep. 17. our Pantenau visitor Ko Er (p. 25,) called again and quire Pala who has been an Inquirer for some months. The latter begins to give some evidence that he is a new member.

17. Moug Kyning from Pantenau repeated his visit to-day, and stated that he was desirous of professing the christian religion by baptism.

21. Disposed of 250 tracts to the visitors of the great pagoda. On my return saw some men sporting by the road side with a

large serpent, which they call a Namboke. It was at least ten feet long. The form of its body was much like a three-cornered file. Its colors much resemble those of an adder.

29. Have to day been called to perform an unpleasant task. For two months past I have employed a China man to teach a few boys English. I have for some time suspected that all was not right, and have been at length compelled to dismiss him, in consequence of his habits of lying, drinking, and bad conduct.

The parents of the pupils express much regret at the abandonment of the school. The scholars have certainly made very commendable progress. I intend to commence the school again as soon as practicable.

30. To-day, for the first time on Sunday, Ko Thay-a has regularly conducted religious worship at my house. The assembly, including most of Mrs. J's scholars, consisted of about twenty persons.

I have been more deeply impressed the last two weeks than ever before in my life, with the abominations of heathenism. My convictions of the utter inefficiency of human instrumentality merely, and the consequent necessity of reliance on superior aid, to effect any great and salutary change among the people have been deeper. Their immeasurably and ridiculously exalted ideas of their own superiority, and the oppressive character of the government place almost insuperable barriers against the progress of christianity. Had we therefore only an arm of flesh on which to rely, we should fold up our arms in despair. But while the promises of God are before our eyes, and the recollections of his "mighty works" among the nations, on our own minds, we cannot be discouraged.

31. Two of the most respect-

able parents of the pupils I have had in my school, called this morning, expressing deep regret for the suspension of the school, and inquired whether I would daily visit and direct a school, if they would establish one at their own expense? So reasonable an inquiry I could not but answer in the affirmative.

I have therefore strong hope that the little group of interesting youth will soon resume those studies which will promote their usefulness on earth and happiness in another world.

Ko Thay-a and Mounng Kming held a protracted conversation at our house this morning. The latter told me yesterday that he thought he had "obtained a new mind," and that he found a delight in the duties required of christians. Ko Thay-a thinks the evidence he gives of true conversion is pretty clear.

Encouraging.

It is encouraging to learn from the native teacher that he goes about the city from day to day to converse with the people upon the subject of Christianity, and finds that the number of those who sincerely believe in the Eternal God, and secretly pray to him, is not small. Through fear of their rulers, they are not yet prepared openly to avow their attachment to the truth. They make no offerings to the priests nor prostrate themselves at the pagodas, which nevertheless they occasionally visit to avoid the reproach of their acquaintances.— Those who have never lived under a despotic government, can have but very inadequate ideas of the terror which these poor beings feel, lest they should become obnoxious to its bitter oppression. "The Lord knoweth them that are his." Let Christians in America pray that they may be emboldened to suffer any reproach which

attachment to Christ, and obedience to his commands, involve.

Nov 4. To-day the school for instruction in the English language was recommenced by another teacher, a Portuguese young man, for some time a member of the Rev. Mr. Loveless' school at Madras. The expense is defrayed wholly by the parents, although the direction of the school, while it continues, is committed to me. The number of pupils is at present only five.

6. Eighteen attended worship at our house to day, including ourselves. Worship was conducted mainly by Moug Sway-too, a young man who gives promise of much usefulness.

Annual Festival.

8. The annual *Thwoonlounng Pwai*, or festival for pouring out offerings to the priests. The principal streets, in all a distance of more than half a mile were fantastically decorated by a canopy covering the whole, and embracing every kind of color and texture. The streets were divided by bamboo fences into three compartments, making an aisle in the centre, on which mats and Turkey carpets were spread from one end to the other. On these none but the priests were allowed to tread. On each side the people were gathered in immense numbers with their offerings, consisting of every thing which it is allowable for priests to eat.

As they marched by *thousands* (I speak literally) through the passage provided for them, their adherents on each side, poured upon them all they could carry. In fact, a large number were accompanied by men or boys carrying huge baskets of provisions which the priests themselves could not carry.

Bands of music were kept playing at different places, and there was some dancing. The Burmans

made a display of their richest dresses, and most costly furniture. Among other things, I observed a basin which would hold several gallons, made of solid silver, very thick, on the side of which were embossed in high relief, images of horses, fishes, lions, &c.

Boats very skilfully wrought of bamboos, and images, and pictures of various kinds were singularly intermixed to grace the scene. There is a kind of enthusiasm awakened by such exhibitions, which does far more towards upholding Boodhism than any quality inherent in the system.

Influence of Tracts.

13. Our good native assistant, Moug On, is returned to his family at Maulmein, and we are left alone in this immense moral wilderness. But there are encouraging circumstances. Ko Thay-a told to-day of a woman to whom he has at different times given the View, the Balances, John's Gospel, and the Acts. He says she keeps them safely in her trunk, and whenever her husband is gone, takes them out and reads them, sincerely believes in Jesus Christ, daily prays to him, and wholly rejects Boodhism; but so bitter is the hostility of her relatives against christianity, that she dares not openly profess it. He also affirms that there are many similarly situated in and about the city. The Lord grant them boldness to confess him before men, and me that confidence in himself which shall preserve me from despondency.

14. A man from the jungle, two days distant, called. He had on a previous visit to Rangoon obtained some tracts; seems to have read intelligibly the View, Investigator, and Acts; professes to believe in Jesus Christ, and to have given up his Boodhist books and practices. Perhaps God intends to carry on his work in the wilder

ness without the intervention of the living preacher, while those who daily hear the truth in the city, perish in unbelief.

15. The above-mentioned person (Moung Knyen) called again. He seems delighted with discoveries of the truth, humble and anxious that his relatives may share in the blessings which he has found; and promises to come to-morrow for an interview with the pastor.

17. Moung Knyen was examined to-day before the church, and accepted as a candidate for baptism.

Ko Shoon.

Ko Shoon arrived from Maulmein, to act as an assistant in preaching and distributing tracts. He has hitherto been devoted to a trade since his profession of christianity, but has of late manifested a strong desire to be engaged in more direct efforts for the spread of that religion which is the ground of his hope. He has considerable information, is not obtrusive in his manners, and of consistent, if not distinguished piety. We hope and pray that he may be useful. I was encouraged by the reception of two new tracts, the Awakener, written by Br. Wade at Kyoung Phyoo, and the Ship of Grace, an excellent tract by Br. Boardman.

18. Moung Huyen from Pyah tong village, was baptized to-day by Ko Thay-a.

Another Burman (annual) festival commences to-day, and will continue three days. The principal officers of Government attended by immense military escorts, and arranged in all the splendor of their state dresses, will make their visits to the Great Pagoda. The Yaywoon goes to-day, the Woongyee to-morrow, and the Woondoud (or vice Woongyee the next day. Many stran-

gers are present from neighboring cities and villages.

19. I went out this morning, and before 9 o'clock had distributed 940 tracts. I could have disposed of some hundreds more, if I had had them with me. The people were eager for them, some few even to rudeness, attempting to snatch them from me. I maintained as far as possible, the principle of giving only one book to an individual. Some of these will doubtless be destroyed; others will unquestionably reach a quiet home, and an attentive perusal in a jungle. May God own his truth by applying it to the hearts of those who receive it.

No scenes that I ever witnessed in America would be so imposing to an uncultivated people, as the procession which attended the Woongyee, and his respective officers to-day. He is himself a sensible and intelligent man, and on reaching the plain which surrounds the Pagoda, walked in a dignified, but not haughty manner. The Yaywoon on the contrary strided along with an air of as much consequence, as if he had indeed been "Sovereign" not only "of land and sea," but of the Empyrean regions also.

20. Moung Sway-a from Ananben, one of those baptized by Ko Thay-a before his ordination, came in to-day, to receive the Lord's Supper. He appears as well as could be expected of one separated from all religious privileges except reading and prayer. He says his wife and one daughter are true believers.

In the evening the grace of our Saviour was commemorated, eight persons present.

30. Moung Shoon said that few persons called at the verandah for tracts. One man called to-day who resides in one of the numerous villages only a few miles north of us, where he says our books

are unknown, and many would gladly receive them. I have advised Moungh Shoon to make an excursion among them with a few hundred, and see what can be done. Every opening in this country must be improved. He will start to-morrow with five hundred tracts.

Letter from the Rev. Francis Mason, of the Burman Mission, to the Soc. of Inquiry respecting Missions, in the Newton Theolog. Institution.

We hope that the following beautiful and spirit stirring letter will lead our young brethren generally, as well those in the ministry as those preparing for it to inquire individually and prayerfully what part God requires them to perform in bringing the heathen to a knowledge of himself. Beyond a doubt it is the duty of some of us to go and carry the light of truth to those perishing for lack of vision; whose cry for help, eloquent as the grave, has reached our ears; and woe be unto us if we prefer friends and home and ease to the discharge of duty and to the approbation of our Saviour and our God.

Tavoy, August 30, 1832.

Dear Brethren,

The morning for one in the rains is unusually fine. The horizon is perfectly clear, save a few fleecy clouds that are rolling in lazy volumes up the side of yonder western hills, that separate us from the ocean. The thickets around are vocal with a hundred varied voices, from a still more varied plumage; laughing at idolatry, and singing, "The hand that made us is Divine."

On turning my eyes to the street, I see by the multitudes going by in their best dresses, each bearing flowers, and many laden with the fruits of this prolific clime, that it is a "worship day." Here comes sprightly childhood with a garland, I think of the passion-flower, a present for hands that handle not, and eyes that see not. A decrepit old man follows next with a beard

as venerable as the staff on which he leans, and white as the bunch of lilies he grasps in his trembling hand. Poor deluded mortal! If "the blood of bulls and of goats could not wash away sin," what can a flower avail? He is gone, and company after company succeeds. Now the mother with her little children; anon the father with his growing sons longing for manhood. There goes the man "with insolence of office" depicted in his countenance; next his abject slave, whose eye speaks of his spiritless and dejected heart; the man who boasts his reasoning powers, and the man who says, "I go, because my father went." All, all, are there. When shall these crowds be crowding the temple gates of Zion? When will the Sun of Righteousness arise on this benighted people? The tears start while I put the inquiry. As I turn my eyes away, the blue summits of the eastern mountains peep between the long avenue of trees that throw their shadows over dear brother Boardman's grave, and as the sun-beams smile on their towering sides imagination whispers—

"O'er yon distant mountain bright,"
"See the glory beaming star."

Last Sabbath three Karens spent the day with us, who had travelled a road heretofore deemed impassable; repeatedly, and repeatedly swimming streams, which from my own knowledge of the country, must now be rapid torrents, and all for the privilege of spending one Lord's day with a few of the disciples of Christ. Now it is for our 4000 churches to say, whether such a people, who are *literally* crying "come over and help us," from Malayalim on the south, and Siain on the east, to say nothing of the north, where they belong to the Maulmein brethren; it is, I say, for the 3 or 400,000 Baptists of America to de-

termine whether such a people shall have three or four missionaries to point them to Him whose we are, and whom we profess to serve. Certain it is, brethren, that if the Baptists will not send relief, the Lord will take the privilege from us and give it to others; for when he prepares a people for the gospel, he will find means for the gospel to reach them. The goats are browsing around the grave of brother Boardman; and although God knows I have it in my heart to build him a house, it is highly probable that ere I can be of efficiency in the mission, the worm will be "my mother and my sister."

Are none on the way to join this interesting mission—where our schools are increasing in number and importance; where some are gnashing their teeth upon us in rage, and others are greeting us with the christian smile of peace; where the wild man takes us by the skirt and says, "thy people shall be my people, and thy God my God;" and where the Macedonian cry is heard far beyond the farthest limits of the Missionary's towns. And now, brethren, let me ask, among the many to whom this letter is addressed, is there not *one*, who can find it in his heart to come to Burmah and to Tavoy? if one says here am I; brethren, will you let him come alone? are there not *two*? My dear brethren, if you come, I can promise you no more than our blessed Master does: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

You see I have taken a brother's privilege, and written without ceremony. I feel the subject is infinitely above apologies, and have therefore none to make.

As I saw the deluded multitude

pass, my heart was stirred within me, to write as I have done, and I leave the subject, beseeching you to determine on the future field of labor, as, under like circumstances, Paul would have done. Wishing the wilderness may rejoice and blossom under your culture, wherever may be your location, and entreating an affectionate remembrance in your prayers, that I may live usefully, die with the life-giving hopes of the gospel, and ultimately meet you amid a throng of the converted heathen, to join with you in the chorus of that multitude, which no man can number, Worthy is the Lamb, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and nation, and tongue, and people, is the fervent prayer of your unworthy, but affectionate brother,

FRANCIS MASON.

Extracts from a letter of the Rev. Evan Jones, to the Cor. Sec.

Valley Towns, June 6, 1832.

On Sabbath day last, I had the unspeakable pleasure to bury in baptism thirty-six full Cherokees: twenty-four males and twelve females. Among them was one little boy, about nine or ten years old, and another about twelve. There was one old man apparently about seventy years old accompanied by two sons, a daughter and her husband, and three grandsons. Another old man, about sixty, publicly renounced his rendering homage to fire and imaginary beings, and his practice of conjuring, and professed himself a follower of the Supreme God through the mediation of his son Jesus Christ. Two females were quite aged, and nine men and their wives were in the prime of life. All these joyfully followed the steps of the Saviour into his liquid grave.

The congregation on Sabbath day was very large and serious.

On invitation about fifty came forward to express their desire to forsake sin and seek salvation.

The Church at this station consists at present of one hundred and forty nine members. Viz. eleven whites, one black, and one hundred and thirty seven Cherokees.

We have two native preachers in the employ of the Board, and five exhorters who do much good in their several neighborhoods. In all the settlements where the members reside, they meet on Sabbath days to sing and pray. They have also regular prayer meetings in the week.

All the heads of families have morning and evening worship in their houses: and many who are not heads of families use their influence for that purpose.

Temperance is gaining ground. All the members of the church are also members of the Temperance Society. We have many instances of the most inveterate habits, in which a radical reformation has been effected and apparently hopeless victims have been restored to respectability and usefulness in society.

I trust the friends of the Redeemer will continue to remember the poor Cherokees at the footstool of mercy. The fields are indeed white unto the harvest and I am persuaded that Christians, while they urge on with a holy zeal the glorious work among the millions who are hungering for the bread of life, will not be inattentive to the like hungering among a few thousands of the despised Cherokees.

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Designation and Embarkation of Missionaries.

On Tuesday evening, June 26th, in the Charles Street Baptist Meeting House, the Rev. Thomas Simons as missionary, and Mr. Royal B. Hancock as printer, were

set apart for the Burman Mission, with Mrs. Abigail S. Hancock, wife of Mr. H. and Miss Sarah Cummings who are to be employed as assistants in the female school. The services on the occasion were appropriate and impressive—performed as follows: Rev. Mr. Jacobs made the introductory prayer; Dr. Bolles, the Corresponding Secretary of the Baptist Board, delivered an address to the Missionaries; Dr. Sharp commended them to God in prayer; Rev. Mr. Warne gave the hand of fellowship, and Rev. Mr. Malcom offered the concluding prayer.

The persons named above, as destined to the Burman Mission, embarked on the 29th of June, from this city, on board the ship Fenelon, Hermon H. Green, captain, bound to Calcutta.

—
Aid for Ireland needed.

The Rev. Stephen Davis collecting agent of the Baptist Society for Ireland, has recently reached our shores. He comes not on an errand for himself, not for his own benefit, but to solicit assistance in promoting the present and eternal welfare of that people who have suffered long and severely, having been given over to the Romish Priesthood, and loaded with burdens grievous to be borne; few having cared how wretched they might be on earth, and fewer still for the salvation of their souls. It was not until the year 1828, that the whole Bible was published in the Native character. In Ireland from one to two millions of the inhabitants, out of the seven millions which it contains, are inaccessible to religious instruction, except through the medium of the Native language. Christians in the united kingdoms, however, have not for several years been indifferent to the condition of this people. Measures for their benefit

have been concerted and carried into successful operation. In 1814, the Society mentioned above was formed in London. The Native Irish have been the objects of its particular regard; and as they were almost altogether without books, schools, or ministers, it was resolved to seek out *Readers* of proper character and qualifications to visit the adult population in their cabins, and read amongst them the Divine Oracles; and a great blessing has attended this part of the Society's operations. The number of *Irish Scripture Readers* is about fifty, some of whom are entirely devoted to the work and others are employed on Lord's days only.

The Society has also been vigorously engaged in qualifying the Irish to examine the word of God at their leisure and for themselves. During the eighteen years elapsed since its existence, *one hundred thousand children and adults* have been instructed to read the holy scriptures; and it *supports at the present time* ninety-one week day schools, containing upwards of nine thousand poor children (principally of Roman Catholics) and from twenty to thirty evening schools for adults, which averaged, during the last winter, seven hundred in attendance.

The expenses of the Society amount annually to not less than £3000; for which it is entirely dependent on voluntary contributions, and £2000 in addition, were expended by the society last year for the purpose of affording relief to a large number in Connaught, near starvation, in consequence of a grievous famine. The funds of the society are more than exhausted. The assistance of American Christians is greatly needed, and the Rev. Mr. Davis has come to obtain it, bringing with him such testimonials of character as will no doubt secure for him the kind attentions of Zion's friends. He is

now in Boston. He has been sixteen years in the employment of the society, has repeatedly visited various places in England, Scotland, Wales and Ireland, and has had ample proof of the good will of christians of all denominations in the generous support they have rendered to the institution; and shall his visit to this land of revivals be in vain? No. It is hoped and believed that he will be enabled to give to our brethren across the Atlantic a good account of our liberality in support of the important work in which they are engaged. We would not have pass unimproved so favorable an opportunity of reciprocating the generous assistance which from time to time has been solicited and received from them to promote benevolent undertakings; not even if we had no other interest in affording aid than what is connected with the advancement of truth and of human happiness remote from ourselves. But it may be well to remember that from Ireland thousands of emigrants are making their way to our shores, and that they will be good citizens and desirable neighbors very much in proportion as they are properly instructed in the holy scriptures *at home*.

OBITUARY.

Died at Salem, Dec. 22d, Mr. Samuel Sweetser, aged 82. The excellent qualities, and interesting relations which distinguished this patriarchal man, render it appropriate to present some feeble tribute to his memory.

He was born in the adjoining town of Lynn, Sept. 24, 1749; and at the early age of 14 it is believed that he became a subject of divine grace; and he certainly illustrated its practical influence with great steadfastness, for more than three-score years. At about the age of 23 he came to reside in Salem, and

very soon after the formation of the first Baptist Church in that town he united with it, by a public profession. From that period to the day of his death, he adorned the religion of God our Saviour. It was his happiness to be united with one in the conjugal relation, who was a participant of the spiritual blessings of the new covenant. They were, in baptism, planted together in the likeness of their Saviour's death, and they so walked together as heirs of the grace of life, that their prayers were not hindered. Having been permitted to enjoy the uninterrupted union of kindred spirits for an unusual length of years, she who now survives, consoled by christian hope for him who had so long been her companion is also cheered by the influence of the same hope for her own spirit, and looks forward to a reunion, at no distant period, where the infirmities of age and decay are unknown.

As a parent, Mr. S. was distinguished by affectionate faithfulness in the discharge of his appropriate duties. The children who now mourn his loss, if any of them should at last be found unblest with the same piety that characterized their reverend father, must anticipate a very solemn review before the judgment seat, of the counsels, the entreaties and the prayers, which with them and for them he has plied, that they would choose the way of life.

Though eminently faithful to those in his own family circle, his affections and christian efforts were in no degree limited to it. He was an active and useful member of the religious society, and labored to promote its interests as his own. But especially in the church, of which for several years he was the senior male member, his judicious, affectionate, and untiring endeavors were directed to the promotion of purity and peace among all its members, even to the last. During

the revival which was enjoyed for the last half year of his life, and in which his whole soul seemed engaged, he manifested as decidedly as in his most vigorous days, a desire to co-operate with his pastor and brethren in the discharge of their multiplied and responsible duties. With more than usual diligence and success he read and studied the sacred scriptures; and from this rich treasury he was accustomed occasionally to bring forward for the instruction and edification of the younger disciples the result of his own investigation on some important point of doctrine or duty. In this way, the fruits which he gathered not only refreshed his own soul, but profited others also. An intelligent and decided Baptist, in principle and by profession, he yet esteemed and honored all who love our Lord Jesus Christ in sincerity. His affections were not for a part, but for the whole family of the redeemed. Five years before his death he was brought very low by a dangerous disease, and for some weeks seemed to others and to himself to be lying upon the very brink of the grave. It was then delightful to listen to his conversation; so humble and spiritual, breathing forth the gratitude of a heart relying on the grace of God alone, and cheerfully submitting all his interests, for this world and eternity, to the disposal of his Heavenly Father. This might with propriety be regarded as his dying testimony; for though God was pleased to disappoint his anticipations and those of his friends, by raising him up to comfortable health again, yet so sudden was the final transition that neither he nor those around him had any warning of his departure. But even this circumstance should not be regretted. He had finished the work which was given him to do, and he and those who were dearest to him, were spared the pain of finally and formally taking leave of

each other. His end was peace; and they may look over the testimony of his long and useful life, and hear the echo of the apostolic injunction, *Be ye followers of me as I was of Christ.*

May 2. Mr. Edwin W. Garrison was ordained to the work of the gospel ministry at Cherryfield, Me. Sermon by Rev. J. Gilpatrick.

Mr. J. C. Keeny was ordained as pastor of the Baptist Church in Columbia, S. C.

ORDINATIONS.

April 15. James C. Furman and Isaac Nichols were set apart to the work of the Gospel ministry as evangelists in Charleston, S. C. Sermon by Rev. Thomas Walsh.

July 5. Rev. James Barnaby was recognized as pastor of the second Baptist Church in Lowell.

May 29. A Baptist Meeting House was dedicated to the service of God in East Plainfield, N. H. Sermon by Rev. O. Tracy.

CHRISTIAN BENEVOLENCE.

The many evidences of christian liberality that have recently been exhibited by the Churches, in support of the Burman and Indian Missions should excite in our bosoms the most devout gratitude. The Treasurer has often the pleasure to acknowledge the grateful offerings of individuals as well as Associations, in support of the missionary enterprise, and especially in the generous spirit that is manifested in the "outfit of Missionaries." Within a few weeks several chosen servants of the Most High, have sailed from their native land, for the distant shores of Burmah; and also a number of ministers of the Cross, have gone "far hence" to our Western World to labor among the native sons of the forest. In furnishing the necessary means for their departure and for their support while exposed to all the hardships and privations of a long and perilous voyage, and also in making liberal provision for those who were obliged to traverse the uninhabited and inhospitable wilderness in pursuit of their home in the wilds of the forest—we cannot refrain from noticing the special kindness of our friends in various cities and counties in the States of Georgia and South Carolina, as well as in Philadelphia and its vicinity and New-York. And with equal pleasure we notice the generous spirit manifested in the liberal supplies that were furnished from North-Yarmouth and Portland, in Maine, and Cambridge, Massachusetts. We trust that these gratuitous contributions, will be followed by fervent prayers for the success of the gospel among the heathen, and that those who have thus cast their bread upon the waters will find it again after many days.—

Account of Monies received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from June 20th, to July 20th, 1832.

From Deacon Isaiah Spaulding, Treasurer of the Middlesex Baptist	
Missionary Society, for the Burman Mission,	8,51
A string of Gold Beads for same, sold for	5,62
General purposes,	26,08
Indian Schools at the West,	9,
By Mr. Richard Messer,	— 49,21
Mrs. B. Emerson, of Haverhill, Mass. for the Bur. Miss. by	
Mr. Royal B. Hancock,	3,

From Mr. William Woodbridge, Treasurer of the Kennebeck Baptist Missionary Society, Aux. &c.	
For General Missionary purposes, - - - - -	224,50
“ Burman Tracts, - - - - -	5,
“ Burman Bible, - - - - -	3,
	<hr/> 232,50
The Baptist State Convention of Connecticut, per Jeremiah Brown, Esq. Treasurer, for the Burman Mission, - -	500,
A small Baptist Church in Salem, Ashtabula County, Ohio, for the Burman Mission, by Mr. Benjamin Rouse, - -	11,
A lady in Andover, for tracts for the Karens, by Rev. L. Bolles, -	1,
Rev. Conant Sawyer, it having been contributed by the people in Reesville, N. Y. at the Monthly Concert of Prayer, -	5,
Salem Bible Translation and Foreign Mission Society, contributed by the Female Boardman Society of Lynn, Mass. to educate a Burman female child, to be called Christiana Chessman, per Miss Rachel Johnson, Sec. by Dea. J. Bacheller, - -	25,
P. S. This sum to be paid annually until the education of the child shall be completed.	
Mr. Thomas Shaw, one doubloon for the Bur. Mission, - -	16,16
The Female Missionary Society of the South Baptist Church, Boston, per Mrs. Hill, Secretary and Treasurer, -	40,
The Boston Baptist Foreign Missionary Society, per Deacon James Loring, Treasurer, contributed as follows :	
The Boys' Missionary Society of the first Baptist Sabbath School, Boston, per Henry Turner, Treasurer, -	10,18
The Girls' Missionary Society of same, by Miss Sarah B. Jepson, - - - - -	12,82
The above to be applied to the education of a Burman child at Tavoy, to be named William Hague.	
The Young Men of the First Baptist Church and Congregation, by Mr. John P. Todd, for the Burman Mission, -	20,
	<hr/> 43,
Rev. Thomas Simons, having been contributed as follows :	
A little boy from Albany, at the Oliver Street Baptist Sunday School, N. Y. - - - - -	,88
Children in Hartford, Conn. - - - - -	,77
do. in Newton, Mass. - - - - -	,90
do. in Brookline, “ - - - - -	1,61
	<hr/> 4,16
Mount Desert Female Missionary Society, by Miss Mary Millikin, per Messrs. Lincoln & Edmands, - - - - -	2,07
A friend, for Burman Schools, by Rev. L. Bolles, - - -	2,
Rev. Thomas Simons, being balance remaining in his hands as stated by him, of collections taken at the south, for the Bur. Mission, - - - - -	13,66
Archibald Smith Jr. Esq. Treas. of the York, (Me.) Baptist Association, forwarded by Rev. H. Jackson, and contributed as follows :	
Dea. Jewett, of Cornish, - - - - -	5,
Female Missionary Society of Cornish, - - - - -	6,
Bennett Pike, - - - - -	1,
Theophilus Smith, - - - - -	,25
Eleazer Bicknell,	,25
Stephen Jewett,	2,
Dorothy Parker,	,25
Sarah Parker,	,25
Ebenezer Barker,	1,
Ebenezer Barker, Jr.,	1,
Ira Clarke,	,50
John Pease,	1,
John Clarke,	,25
F. Clarke, Saco,	1,75
	<hr/> 20,50

From The Pennsylvania Bap. Missionary Society, per Rev. J. L. Dagg,	120,
Mrs. H. of Boston, for the Burman Mission,	2,
A. Friend, by Mr. Durkee, for same,	,39
Per Mr. E. Lincoln,	2,39
Female Judson Society of Cambridge, being the annual payment, for the support of two female Children in Burmah, bearing the names of Sarah Jacobs and Prudence Farwell,	50,
The Female Missionary Society of the South Baptist Church, Boston, per Mrs. Hill, Sec'y. and Treas. by Rev. Mr. Fittz,	10,
A friend in New Bedford, for the Burman Mission,	10,
Mrs. R. Boyd, of Northumberland, Pa., for the Bur. Mission, by Rev. I. M. Allen,	10,
Mr. Robert Scott, for Burman Tracts, by Mr. E. Lincoln,	2,
Sundry individuals in North Yarmouth, Me., for the Burman Mission, to aid in the outfit of Miss S. Cummings,	8,
A friend in Medfield, Mass. being proceeds of a string of gold beads, per Rev. Mr. Curtis,	5,
The Female Tract Society of Reading, Mass., for printing tracts in Burmah, per Mrs. Sally Jones, Sec'y. by Rev. George Matthews,	5,
Dea. Thomas Pettingell, of St. Johns, New-Brunswick, a patriot Doubleon,	15,50
a 1-4 Spanish, do.,	4,10
being a donation for printing the bible in Burmah, forwarded by Rev. John G. Naylor.	— 19,60
Miss —, of Brookline, Mass., it having been contributed by her scholars "to buy a bible for the little Burman girls," per Rev. William Hague,	1,10
Mr. Nathaniel Oviatt, of Richfield, Medina County, Ohio,	50,
Mr. A. H. Frink, Granville College, Ohio,	3,
Mrs. Obedience Pelton, of Euclid, Cuyahoga Co. Ohio,	1,
Mr. J. P. Handy, Cashier of Commercial Bank of Lake Erie, Cleaveland, Ohio,	,54
for the Burman Mission, per Mr. Benjamin Rouse, of Cleaveland, Ohio.	— 54,54
The Hudson River, Baptist Association, N. Y. per Rev. S. H. Cone,	108,77
The Shaftsbury Association, N. Y. per Rev. E. D. Hubbell, by S. H. Cone,	120,
	—228,77
The Oxford Maine Missionary Society, per Dea. Thomas Merrill, Treasurer, by Mr. R. H. Neale,	123,
HEMAN LINCOLN. Treasurer.	

Correction.—In the account of monies received, published in June, page 189, instead of Cincinnati, &c. read *Sixth Street Baptist Church, Cincinnati, Rev. S. W. Lynde Pastor, \$81.*

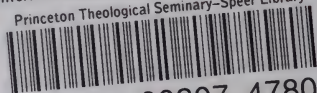
And in the same account, page 191, instead of "Foreign Missionary Society, Cincinnati Ohio," it should be *Enon Baptist Church, Rev. I. Denham, Pastor, \$125,13.*

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